THE WAY OF LIFE.

Selected Utterances of the Pulpit, Pointing Out Man's Duty and His Destiny.

MR. HEPWORTH ON PRAYER.

Philosophical Theology from Plymouth-Thoughts for Troubleus Times.

DR. CHAPIN ILLUSTRATES TRUE GREATNESS

Power of the Holy Name of Jesus---The Conditions of Mental Peace.

MR. TALMAGE ATTACKS SOCIAL SINS.

Unity of the Church-Beauty and Harmony of · Soul Development.

CHURCH OF THE DISCIPLES. MR. HEPWORTH ON PRAYER-ITS POWER AND

EFFICACY. The cold weather of yesterday had no perceptible effect upon the congregation which habit-nally gathers at the Church of the Disciples, on ison avenue, and the large and peculiarly constructed audience room was entirely filled. After

nounced his subject as "THE MYSTERIES OF PRAYER," taking as his text the words which suggested the topic, from the ninth chapter of Luke and the twenty-ninth verse—"And as he prayed the fashion of his countenance was altered." He said, I have often wondered what Christ saw or with whom or what He communed that so strange an effect was produced. Could He see beyond the confines of time? Did He catch a glimpse of that celestial city of which He was and was to be the light? Did He see the Father whose Son He was? Did He hear the voices of the angels and catch the strains of that exquisite music of which the atmosphere of the hereafter is said to be full? Evidently it was something ble for us to form a conception-which caused His countenance to change. In following the career of Christ we find that He openly conlesses a constant dependence on a superior and exterior power. He is the least independent character in history; the most childlike and receptive of influence from above. In His superior ments, when He towers a giant denouncing the sins of the world, it is hardly Christ, but God through Christ. He would have hardly dared undertake His task save that He drew power from sources unseen, and listened to voices unknown. He lays down the rule that man depending on himself shall be debased, while those who recognize their constant dependence shall find themselves exaited. He introduces a law, embodying a principle not always easy to comprehend, but illustrated in His daily life and action. To make it more emphatic He said to His disciples, "Whatsoever ye ask in my name that shall be given you"—a precious heritage; helrs of a marvellour most they involve ominporent power. We are bound to act upon these promises as do persons in business upon a promise sory note, payable in the future and indorsed by a name beyond all doubt. And yet I conless to some embarrassment in approaching my subject, prayer is so strange, so little understood, so little practised. It is like something placed air off, to be resorted to his an emergency. It should be estemed a marvellous privilege, causing us to feel like the High Priest who curlcains drawn and arone with Jehovah. Prayer lies at the base of human progress; it is the pivot upon which the spiritual life swings; it becames of the said that the base of human progress; it is the pivot upon which the spiritual life swings; it centre of all greatness and goodness. No man can attain the highest ideal except through commanion with God. Prayer is like incense rising from the heart to neaven, while its absence leaves an altar without five commanion with the highest deal except through commanion with the highest deal except through commanion with God. Prayer is like incense rising from the heart to neaven, while its absence leaves an altar without five and practise; but where its your authority for my allegiance to what is begond my comperhension? Seene is a great thing. It is the twin brother of religion. But as 4s often the cheek with the condition of the senses; to the weight of the said when recolored with the co the sins of the world, it is bardly Christ, but God through Christ. He would have hardly dared un

sta. wart child, with attitude prood and nobe; while the other is its numpeaced, distort de brother. What is science and what has it does not know is infinitely greated. Science, though inperial and imperious, is like a child creeping along the nave of a great status and indicate the company of the action of a great status and it does not know in the little of a great che of the order of the capanet of the order of a great status and it cannot comprehend the building; only God, the Eulider and Architect, can do that. Science is that cannot comprehend the building; only God, the Eulider and Architect, can do that. Science is that cand creeping along the act of the expanse; it knows not how nor what. Prayer is a mystery. Let us regard it by analogy. Take the small seed before it is cast into the ground. Can you explain it? No. What is it? There is an outer husk and within a little atom of protoplasm. If I am ignorant I cannot tell what will come of it. If you tell me that, cast into the ground, an entire crop will come of it, i laugh and stand on the dignity of what I know. I say it is absurd on the face of it. How can the green and beautiful things, you describe come inom this? We will not argue, only walt. I plant it in the rich loam, the sunshine and the ratu wave

Thought the state of the state of the process, and the activation of the state of the process, and the activation of the state of the activation of the state of the state of the activation of the state of the state of the activation of the state of the state of the activation of the state of the state of the state of the activation of the state of the st

stronger hearts if you devoted more time to prayer. Dear friends let us believe in prayer, and having faith let us join in it. Let us pray.

ST. PATRICK'S CATHEDRAL. SERMON BY THE REV. PATHER M'NAMER-"THE UNITY OF THE CHURCH."

The Rev. Pather McNameo preached the sermon in the Cathedral yesterday, He took his text from the twenty-eighth verse of the twelfth chapter of the First Epistle of Paul to the Corinthians:—"And God indeed hath set some in the Church, first apostles, secondarily prophets, thirdly teachers." He said that at a time when the prerogatives of the Church and especially of the Holy See were being made the subject of so much and such bitter controversy; when emperors and rulers, blinded by malice, their wicked efforts, were trying to destroy that aside the management of affairs of state in order to spread broadcast over the land the warning into spread oroadcast over the land the warning in-telligence of the dangers to be apprehended from the prerogatives claimed by the august prisoner of the Valican, an occasional reflection on a dis-cussion of these matters would not, be thought, be without its fruit for Catholics. With that aim in view he invited the attention of his hearers to the consideration of one question—"What means did God establish on earth to pre-erve the unity of His Church?" When, he said, the Son of God became man He had a twofold work to perform— He came to

became man He had a twofold work to perform—
He came to
TEACH AS WELL AS TO SAVE MEN.
He opened the gates of salvation to mankind by
His sufferings and death on the cross, but the
sacred part of His mission—that of teaching man—
had to be continued through succeeding generations that each might be taught the faith of Christ,
which His church could always be known. One of
these was its unity. The Church was always one.
Without this unity she could not fulfil its mission.
She was divinely commissioned to teach all nations, and this mission she could not fulfil inless
she was one. She could not fulfil it with a divided
voice; her pastors could not fulfil each the faith of
Christ If they were not all a unit regarding the
articles of laith. The Holy Ghost was an ever
abiding presence in the Church, and the Supreme Pontiff, who was the preserver of the unity
of the Church, was a pastor that could not reach
wrong in spiritual matters—could not place the
Church in a false path. Protestants, he said,
might ascribe the primacy which the Roman Pontiffs always enjoyed and exercised to their cunning
or to iraud or to the barbarity of the Middle Ages;
but, he said, unless the primacy was divine, there
was no other way to account for the fact that this
primacy had ever been conceded to the Pope by
the unantmous consent of all. It was so conceded but, he said, unless the primacy was divine, there was no other way to account for the fact that this primacy had ever been conceded to the Pope by the unanimous consent of all. It was so conceded because it had been conierred upon Peter and his successors in the see of Rome by God Himself. Pollowing up this assertion the Rev. Father proceeded eloquently to show how the Pope was in reality the vicar of Christ on earth and as such in failible in his teachings, so far as the Church was concerned.

CHURCH OF THE NEW JERUSALEM. THE BEAUTY AND HARMONY OF GOD'S WORK IN DEVELOPING MAN'S SPIRITUAL NATURE-DIS-

COURSE BY REV. CHAUNCEY GILES. Selecting for his text Isaiah, Ix., 17, 18-For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for atones iron; I will also make thy ness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise"—Rev. Chauncay Giles, of the wedenborgian congregation, yesterday preached a deeply interesting sermon on the beauty and harmony of God's development of man's spiritual

CHURCH OF THE MESSIAH. THE CONDITIONS OF PEACE OF MIND-SERMON

BY REV. WILLIAM R. ALGER. The Rev. William R. Alger, at the Church of the Messiah, corner of Thirty-fourth street and Park avenue, preached yesterday morning from the following text:-"Peace I leave with you, my peace I give unto you"-John, xiv., 27. The thing of chief importance, began the reverend preacher-to every man, was the state of his own soul. This decided his happiness or his misery. This constituted his heaven or his hell. It was the result of his past life and the idea of his future fate. Is the mind which I carry strong, rich and calm, furnishing the inner condition for deriving the utmost profit and joy from all outward affairs?
Or is my mind poor, sour, wretched and restless,
adding from itself a new misery to every outer ill it meets? This question must possess, for a wise man, deeper interest than any other he can ask himself. For the scenery of our destiny in all time and all worlds is radiated about us from the qualities of our inmost being. The deepest yearn-

tained by Christianity than in any other way. King and peasant, slave and master, the ignorant and the wise, the rich and the poor, they through the Lord, who is the Maker of them all. From hovels and dungeons, from palaces and ducai halls, in purple and in rags, they may come to Him, and each one, if he be pure in heart, may look up to heaven with caim confidence and say to that God who is no respecter of persons, "My Father, I thank thee." Such peace is immutable and eternal, and he who cherishes it becomes an instrument attuned to the breath and fingers of God, yielding in response to His touch a life which is a soft piece of earthly music, a prelude to that immortal life which is the conscious music of heaven.

CHURCH OF THE DIVINE PATERNITY. WHAT CONSTITUTES TRUE GREATNESS-SERMON

There was a very large attendance yesterday morning at the Church of the Divine Paternity, Rev. Dr. Chapin, the pastor, preached an able and effective discourse on "True Greatness," taking as a casts the text Matthew, xx., 28-"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' He began by picturing the life of Christ as a life of of toil, trial, poverty, self-denial and self-sacrifice, the last culminating in His crucifixion on the cross, a sacrifice of Himself for the sins of the world. He said that a man who is completely wrapped up in his own interests and who has led an isolated existence is the only man who ever complains of the wrapped up in his own interests and has led an isolated existence is the only man who ever complains of the unprofitableness of life and the utter emptiness and vanity of human pursuits. It is because he has never stretched forth a helping hand to those who are lower in the scale of existence than himself. He has made his own sphere narrow by excluding from its circle every one but himself; and as time saps the freshness of his own nature, having no inherent strength and no support to lail back upon, he naturally thinks the whole world as much of a wreck as ninself. No one lives for himself alone: a life of true greatness is never a seifish life. A noble life excludes all considerations of self in its great schemes for the uplifting of numanity. There is a great work going on in the intellectual world; the mind is exerting a wonderful influence. This great thinking faculty is the finest part of the work, but no more honorable than the lowest. Nature intended some men to be leaders. But in a certain sense we can all achieve greatness; we can all become fellow workers in the great theatre of life. A great many people of to-day would be ashamed to have on their hands the marks of honest toil which stained the hands of some ancestor, whose wealth it was that has taised them to their present position. A man who had been a plumber to lebecame wealthy and was moving in quite a select circle. A man, thinking to embarrass him greatly, reminded him that he had once been a plumber. The man whom he thus thought to embarrass replied that he had been a plumber and asked him if he had not worked well at his trade? The imperiections of a man that is raised to a high office will be plainly seen when contrasted with his great position. A man does not become great through the exertions of the individual. The young King of Spain has not become suddenly great because of his unexpected elevation; but if his personality sheds any lustive on the decaying throne of his ancestors his greatness will be established.

CHURCH OF OUR SAVIOUR THOUGHTS FOR TROUBLOUS TIMES—SERMON BY

Yesterday morning a sermon was preached in the above church by the pastor on a peculiarly appropriate subject, "Thoughts for Troublous Times." One of the first things that must strike a listener on looking at the Rev. J. M. Pullman is his strong American individuality, the harmony of his physique, and the air of robustness, virility and ressions will be deepened upon listening to him. All his figures are bold and original, his arguments forcible and his eloquence at times electrical Yesterday morning, after a prayer and the usual musical services, he sermon from the text of Paul's Second Letter to the Corinthians, Iv., 16, 17 and 18. He said:—How good a thing it is to have a good friend!—largeneatted, sympathetic, hopeful and affluent in
aims, spirit and vigor. Such a friend comes into
our home when we are in trouble, bringing life
and strength with him. He is better than medicine; he is a gift of God. How good to have, in
addition to such qualities in a friend, that of
wisdom! Then he not only instructs and directs
us, but strengthens, enlarges one vigons, explains
to us the things obscure and difficult, shows us a
ciear path for our feet, and ponus out the royal
road to happiness. Such a friend was and is the
Apostle Paul to humanity. The influence of ins
great heart has not yet ceased to thron for us nor
the powers of his divine insight to be a lamp to
guide our paths. In these times of our trouble we
lean on the sympathy of such a precious friend.

If a man wants to get a low view of humanity
he needs to see that humanity in a panic. Then
he will find men he supposed strong, weak; those
he believed self-centred and self-contained were
just the opposite, and brave men very cowards.
For not alone, as Shakespeare has it,

"CONSCIENCE DOTH MAKE COWARDS
of us all," but panies make cowards of us all. No
ordinary remedies will suffice on such occasions.
Fire must be fought with fire, grand passions with
grand passions; the little remedies that tide over
little troubles are insufficient at times when
heaven and earth almost seem asking away.
A change must come over us all by which we may
know "the things which are not seen are temporal,
but the things which are not seen are temporal, good a thing it is to have a good friend!-large

A change must come over us all by which we may know "the things which are seen are temporal, but the things which are not seen are temporal, but the things which are not seen are eternal." Does Washington look back with regret to the winter he spent at Valley Forge, or does Christ look back with sorrow to the scenes of Ignominy and suffering that closed His short ministry? Does any true man that has ever been tried and tested look back with regret? No. It is the storm and not the sunshine that tests the ship. It is not physical power which enables the man to conquer trouble. The flon is his superior in that. It is the something that gives him the motive and power to direct his course. By virtue of the moral qualities he triumpha, and no man can arrive at the spex of excellence until he achieves manhood. Man need not be—if he will not be—"the slave of circumstance or the fool of loss."

Space will not permit a longer allusion to the logical analysis of "duty" and it's application to the sermon, which was one of unusual beauty and eloquence.

ST STEPHEN'S CHURCH. SERMON BY THE REV. PATHER BYRON-THE

POWER OF THE HOLY NAME OF JESUS. The high mass at St. Stephen's yesterday morning was celebrated by the Rev. Father Macaulty gation. Nini's mass was sung by the choir in a very creditable manner, the solos-being rendered with thrilling effect. After the first gospel the Rev. Father Byron preached an excellent sermon on the holy name of Jesus. Having read the mon on the holy name of Jesus. Having read the gospel of the festival—Luke, Xi., 21—he said:—The prophets of the Old Testament, foreseeing the grand mystery of the lucarnation of the Son of God, the sublime dignity of the neaven-sent Redeemer and the wondrous efficacy of His gracz, had designated Him by the names, Emmanuel, Angel of the Great Council, Admirable, God, Powerful, the Prince of Peace, and various other titles designating some attribute of His sacred person. But He chose for Himself another name, which might manifest Him to us as our saviour and Redeemer. The name of Jesus comprehends everything in itself. It tells us what Christ is, what appertains to Him as the God-man and what He has done for us, it is a name which suits "the word made fiesh," for it embraces both the divine and the human natures.

The power of the sacred name of Jesus is as great to-day as it was in

THE DAYS OF THE APOSTLES, although the seffects are not so visible. The wonders wrongsit in the soul by and through the holy name are far more astounding than the miracles performed by the Apostles. The mere mention of the name should be sufficient to enliven our laith, strengthen our hope and inflame our charity.

In the alternoon the church was thronged, many non-Catholics and members of other parishes being present at vespers. Assoli's "Vespers," Daiey's "Alma Redemptoris" and Mercadante's "Tantum Ergo" were given in good style by the choir, under the direction of the organist, Mr. Danforth. gospel of the festival-Luke, xi., 21-he said:-

sime and all worlds is radiated about us from the qualities of our inmost being. The deepest rearring of the soul of ment so peace. Wander through the fields in the pleasant simmer time, gars on the shifting hues of the parorama pictured before you and waite you wander a low voice seems to be and waite you wander a low voice seems to be autitud, as if with faint smiles they would beckon us away from this noisy den to their far and silent shores and how intensely the soul feels its need of peace. Mingis in the crowd of husy mentioned the control of the con

pass there unchallenged of angels or God; and happ; is he, whose titled right and power of might, through faith in the son of God, shall establish a sonship relation with Christ. Christianity now walks forth in grace and peace, comforting, edilying and ennobling man, lile, labor and experience. She enshrines, enfolds and evoives national prosperity and peace; social and domestic bliss and security; individual heroism and sacrifice. She rederates the human family by proclaiming

THE BROTHERHOOD OF MAN,
a brotherhood that leaps over the bounds of nature: overtops the prejudices and sympathies of races, color, clime, kindred and tongue. Like the river Nile, she cleaves in twain the desert of Time, making iruitual and green the wastes of earth. She turns to good and holy account the tulest efforts of the weak and the strength of the strong. She ministers to the poor and lowly by the impulses of an abounding charity; she seals the lips of slander and disarms the man of vengeance. She is quick to heal, slow to wound, ready to help, unwilling to burden, tardy in offence and willing to lorgive. She gives grace to conversation, weight to language, light to the mind, saiety to judgment, a tone of health to conscience, honesty to purpose and charity in thought and intercourse. She speaks in song, comesses in prayer; she endures and forbears in duty and trial, diligent in business, fervent in spirit, seying the Lord. She is all this and more, for she ts

A VISION AND FORETASTE

to feed the bereaved and comfort the disconsolate. She wings the imagination to realms immortal, and again associates parents and children, husbands and wives, comeanions and friends. The Doctor continued at some length upon the equality of need and supply in the life to come, which would do away with those conditions that tempted virtue and encouraged evil. What we needed was the power and presence of Christ to transform us. As the lapidary exposed precious stones to the direct rays of the sun, that its power might enrich and beautify them, so we i

CALVARY BAPTIST CHURCH. MR. MACARTHUR ON THE EDUCATION AND SUP-

PORT OF PREACHERS A large congregation assembled yesterday in Calvary Baptist Church to listen to the words of their pastor, the Rev. Mr. MacArthur. The singing, with Mrs. Hull as soprano, was very good, and earned general approbation. The sermon was a plea for the support of theological students, and the text, Romans x. 15: "And now shall they preach except they be sent ? as it is written: How beautiful are the leet of them that preach the gospel of peace, and bring glad tidings of good things!" Among other things the preacher said the words of the Apostie Paul here are founded on those of the prophet Isaiah, fifty-second chapter and seventh verse. The passage in Isaiah is very picturesque and beautiful. The prophet was describing primarily the return of the Jews to their own land. God had delivered them from their captivity in Babylon: they are men to reign again in Zion. No more shall they be asked to sing them songs in a strange land. In vision the prophet sees the appointed heraids running on the distant hills to announce their return. The running of a heraid bearing such joyons tidings is surely a beautiful sight, it is his coming or running that is so beautiful. The word "feet" is emblematic of that coming. Even they, therefore, become beautiful. Now Paul applies this language to ministers of the Gospel. The application is appropriate. If the coming of a heraid to announce that peace is made between two nations is a joyous sight, much more is the coming of the Gospel heraids announcing that man may be at peace with God. The passage, then, means that the coming of the Gospel ministers is an object of delight, and that their employment is one of honor and olessing. The first point to which your attention is called is that

ALL TRUE MINISTERS ARE CALLED OF GOD.

God alone can make a true minister of Jesus Christ. The Bible averywhere affirms this truth. songs in a strange land. In vision the prophe

tion is called is that

ALL TRUE MINISTERS ARE CALLED OF GOD.

God alone can make a true minister of Jesus
Christ. The Bible everywhere affirms this truth.
Jeroboam was rebuked because ne exalited to the
priesthood others than Leviles. Many passages
affirm this:—"The prophet which shall presume
to speak a word in my name which I have not
commanded him to speak shall die." "The Holy
Ghost said, separate me Barnsbas and Saul for
the work whereanto I have called them."
"No man taketh this honor to himself,
but he that is called of God as was Aaron." There
are many other passages of like import. Our
lathers were right when they emphasized the importance of a "call" to the ministry. They
were wrong when they drew from this truth the
inference that men thus called did not need a
thorough education to fit them for their work. No
man can teach what he does not know, and God
will not vary His laws to suit the whims or to
gratily the indolence of men. The ministry must
keep abreast of all the discoveries of modern
times.

OUR BAPTIST DENOMINATION
needs additional preachers. The past year has

keep abreast of all the discoveries of modern times.

OUR BAPTIST DENOMINATION
needs additional preachers. The past year has been one of great denominational growth. Our progress as a people is simply marvellous. In the past year we have gained fity-three associations, been considered in the consideration of the considerat

BEDFORD STREET METHODIST EPIS-

CITY EVANGELIZATION-A POLITICAL AND RELIG-

IOUS QUESTION. Rev. J. P. McClelland, of St. Luke's church, delivered a highly interesting and instructive discourse in the old Redford street Methodist church yesterday morning on the subject of "City Evangelization," taking the ground that it is folly to spend money and time upon the heathen in foreign The opening services, consisting of prayer and and earnest manner, when Mr. McClelland began his address. Before proceeding directly to the question in hand the speaker referred in very touching and appropriate language to the structure in which he then stood—a church hallowed as it is by everything dear to the Methodistical heart. About its chancel rail hundreds, yea, thousands (for the church is one of the oldest in the city), had first found forgiveness and obtained that "peace that passeth all understanding." He deprecated the now popular idea an ong Methodists of building fine churches, surmounted by loity and imposing spires, and said he could almost wish that the last such had been erected.

Mr. McClelland thought the best argument he could put forth in behalf of the City Mission and Church Extension Society was an exhibit of the work it has aiready accomplished in the way of taking chiloren into the Sabbath schools and making good and useful Christians of them. Indeed the society was like the good Samaritan—continually going about doing good and

EFFTOMIZING THE GOSPEL SPIRIT.

People, he thought, were ignorant of the frue condition of our large cities. They see the great tide of commerce flowing through our thoroughinstitutions, and exclaim. "Behold our piety!" These things were only the upper stratum, beneath which there is a seething cesspool of vice. misery and crime. Into New York all Europe is continually pouring its offscourings. We have everything to keep men down—salonas, brothels and other dens of vice—but we have everything to keep men down—salonas, brothels and other dens of vice—but we have everything to keep men down—salonas, brothels and other dens of vice—but we have comparatively little to help them up. Thousands there are in our midst who do not see the inside of a church vear in and year our. They are not all depraved—not all irreparably lost, Many are without the means to present a respectable appearance, and therefore prefer to stay away. These people must be sought out and brought into the loid. We must go to them, for they will not come to us. Aside from the religious view, this question of prevailing vice has

A POLITICAL ASPECT
that should not be lost signt of. touching and appropriate language to the struc-ture in which he then stood—a church ballowed

CHURCH OF THE HEAVENLY REST. SERMON BY DR. HOWLAND ON "SELF-RIGHT-EOUSNESS."

The Rev. Dr. Howland preached yesterday at the Church of the Heavenly Rest from the text, Luke, xviii., 9—"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others," The reverend gentlemen said:—Some men discover in themselves that they are righteous and good, and that of themselves they are thus. Natural history tells us that there were animals in existence many years ago which are now completely extinct, and we find now, where explorations are taking place

in some new virgin lands, traces of these animals which have so long passed away. Compare the aposities to these. They are in the same manner extipct and have passed from this earth forever. There are certain men who think that they do all that can justly be required of them. Such as follows:—"I have lived a moral life and have been good enough and have no need of God's pardon." Men's sinfuness takes a different form nowadaya. Animals are different from men because they have no sense of responsibility to God. There is nothing more monstrous than a man living on God's bounty and not acknowledging His great goodness. And there are men who partially, it not wholly, occupy this ground. Let me ask you to consider how this soul could be stirred by self-compliant wickedness. See what He says in Luce Xi. and in Matthew XXIII., where he speaks of self-consolous goodness and self-righteous pride. Observe how He rebukes the Phatisees and how boldly He tells them of their sins, and where He asks them how they shall escape the damnation of hell.

CHIRIST DENOUNCES THE SELFISH MAN.

We must not forget this side of the question of our Lord. When any man has elated himself with self-righteous man believes in Christ is lied His lainful iriend and upholder? I might say of such a sole who does not fulfil his duties toward his God, How can me fulfil them to his fellow men Such a one lives a hall-living and half-dead life, an object to be pitied. Sad is the condition of such a man, and it would seem that all his senses had deserted him. A certain death is in store for him, for how can he be saved? Did not Christ come down into the world.

And did He make any exception of any among them? Was this one spared and this one condemned? Was the self-righteous man not condemned in express terms by our Lord when He spoke to the Pharisses? It is illustrated as follows:—A certain king knew that a number of galley slaves had been concerned in a crime. When he went to them and questioned them they sail denied it except one, and he confessed. To

BROOKLYN CHURCHES.

PLYMOUTH CHURCH. PHILOSOPHICAL THEOLOGY-WHAT REALLY CON-

STITUTES CHRISTIANITY. Every seat was occupied at Plymouth church jesterday morning, and every doorway was crowded with people glad to obtain even a footing in the sacred edifice, and who kept their places through the whole of the long service. Beecher was in excellent spirits and preached one of his characteristic sermons. The platform was adorned with a beautiful stand of flowers, composed principally of calla lilies, scariet leaves and flowers, and a tall wase of flowers stood on the little stand. In his prayer Mr. Beecher said, May we be worthy followers of Jesus Christ; may we pity rather than revenge. Grant that we may be willing to be toward other men what Christ was willing to be to us. May Thy blessing rest on this church; grant that all its history and experience may redound to Thy honor and glory; may we think more of the world and other churches; may we have charity for all; may we have love for mankind. Grant that Tay kingdom may come everywhere, and the whole earth be filled with

After the prayer a collection was taken up for tae purpose of providing clothes for the poor.

Mr. Beecher selected his text from the Second peace be multiplied unto you through the knowl-eage if God and of Jesus our Lord," &c.

Here, then, said the preacher, is the theological school: these are the topics of lectures to be deterto know what it is that the apostle in this way sums up as the CIRCLE OF KNOWLEDGE.

We know that men are taught in schools of theo-We know that men are taught in schools of theology of the existence and attributes of God and the attributes which he possesses, and of the revelation of him in the Old and New Testaments, of the character of God as disclosed in them as the Father, Son and Holy Ghost, of the depravity of man, the need of regeneration, of the sanctified life of the Saviour and His triumphant death. We have what might be called the Greek idea of thristianity—that is to say, it is religion turned into an intellectual form—it is turning in every element, either as a lact or as an idea, and so arranged that their relation one to another is shown; but the whole system of Christianity as laid down by doctors of divinity is a Greek Christianity. Now, was this the method that the Saviour taught? Did He unfold to the philosophical sense the pature of man, the duty and theory of life? Was that the method of the New Testament?

There are two great sections of knowledge—the onlivered and the inward—now in all things, so far as the globe is concerned. We are dependent primarily upon, observation, and all our great principles are simply a statement of the condition of facts, and so man ought to understand philosophy dealing with it in its own sphere, with its own subjects; and when the apostle in his writings to the Corinthians, where he seems to undervalue philosophy, it is a philosophy misely so-called, for if you will reflect a moment you will see that there is much that not one of our senses can appreciate. For example, if a man presents to me a picture I see the irame and canvas and the grouping, but there exists in the picture. logy of the existence and attrioutes of God and

see that there is much that not one of our senses can appreciate. For example, if a man presents to me a picture I see the frame and carvas and the grouping, but there exists in me an enthusiasm and exquisite sense of pleasure that is personal to me and does not exist in the picture. Now when you come to take this out I ask, is the sense of pleasure, is it a fact? It comes from that picture, but is that mental state in me in the picture? Is not a mental state a fact? When we can see and examine things we say, "Oh, yes I see that plain enough;" but when we rise into the regions of the soul any less a fact than matter? Now we find that the teachers of theology have been taking the innate consciences of men to render them into intelligent forms, and to present these intelligent forms as the truth. Now I do not discown it, but I do say this mode of representing truth has led many from the reality of the truths of the Bible; they have been errors of teaching. Now if you will take the passage I have read, you will see that when the sposites went out to preach, their principal end and aim lay in this, that they at attempted to develop in the souls of men certain omotional and mental states, building up the inside man, and then letting he tasine development be a iruitial source of external conditions. They came to men with a dinerent leeling from the theologians of to-day. We come to interpret the system of the universe, the nature of God. But when the aposties came they came not with a vast system, but with pdrposes and influences by which they meant to lift up human souls; so they had a practical design upon the consciences of man with reference to themselves. If I were to open an architectural school I should teach the nature of bricks; I should teach the nature of bricks; I should teach the nature of the sould teach all these, but they might know all these and not be architects. It bears to literature. But to know how to build a house convenient within and comely with each the sould and promoted and edined." What i

"Ye are rooted and grounced and edited." What is edified but the Latin purase for building? Building up men by invisible truth requires to a certain extent

OBJECTIVE TRUTUS,
but to a far less extent than is generally supposed. See what the Apostle Peter felt to be the essential elements, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our jord, according as his divine power hath given unto us all things that pertain unto life and godiness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises that by these ye might be partnayers of the divine nature, and having escaped the corruption that is in the world through lust." As Darwin would say, all men are born animals, and the course of religion is to develop a higner nature, so he would say, growing up, evolving, having escaped corruption, which is in the world through lust, as a means or escaping animal life, giving all diligence, and to your lattivitue, and to virine knowledge, and to knowledge temperance, and to your lattivitue, and to virine knowledge, and to knowledge temperance, and to brotherly kindness charity, for if nese things be in you and abound they make you that ye shall neither be barren nor univuition in the knowledge of our Lord Jesus Christ, Now there it is, taught by the aposties, that the main end of preaching the Gospet is to build men up, where they can be partasers of divine nature. In other words, Christ is to be born into them through certain states in themselves.

It is said in the Apostolic days were the Christian characters and pattern churches. Far from it. Paul and Peter were exceptions; but take the average of Christians in the Apostolic age, and one of our Sunday school scholars can beat their Christianity. There is more real son power to-day than at any previous history of the World. The beginning and middle and end of the kingdom of God is a condition of gratitude and love and truth and honor and fidelity. The kingdo

say the life of Christ opened, and He went back to Gaillee; there He did wonderful works; He spent a year or two at Tyre of Sidon: then He same back to Jerusalem. Now this has some relation to Christ, but is not the true Christ, any more than the casket whole contains your diamond is the diamond taelf. That was He that taught and felt and wept and auflered. Now how are you going to understand this? Can any catechism teach you? We must study Christ's life. He was born in Bethiehem—so were many others. He was brought up a carpenter and worked years at it. There were hundreds of carpenters brought up to the trade, but He became a distinguished speaker—so did many others. Yea, but He went down into Jerusalem and got into trouble. Yes, there are a great many who get into trouble. Yes, there are a great many who get into trouble. (i.sughter.) You know all that, and you don't know anything; it is that which you can understand only by the thrill of it yourself.

Look at a mother, with ten or a dozen children. She has high intellectual capacities, but she gives up verything for her children and becomes larger by self-denying. Bow down before ber, sharp theologian; that would compare any one to God, but this experience is an interpretation of Jesus Christ. Whoever loves another better than himself has Christ in nim. When I see men quarrelling about the attributes of Christ—when I see some philosophical minds damn right and left—could they tell what Christ was? When your minds are in harmony with Him then Christ may appear to every one of you.

We are called upon to-day to defend the Bible. The Bible and the churches both have been objects of suspicion and doubt, but the test of truth of the Bible is the response in ourselves to the truths it enjoins. We judge of a thing by the whole. That may be a beautiful ourd though It has lost a tail eather. The Bible is manifestly a book by which God lits men out of animal lust. Let a man go through the Bible; let him reject Genesis and Exodus ii he please; let him discard Numbera a

THE TABERNACLE.

MR. TALMAGE ON TENEMENT HOUSE EVILS-IMMORAL LITERATURE AND THE THEATRES AGAIN.

The Tabernacle was thronged to excess yesterday forenoon by a very attentive assemblage. The pastor, Rev. T. De Witt Talmage, continued the thread of his discourses on "Public Iniquities." He took his text from Judges, xvi., 19-"And she called for a man, and she caused him to shave off the seven locks of his head; and she began to affict bim, and his strength went from him."

Before opening his sermon the reverend gentleman, in the course of the prayer, anuded to the Louisiana trouble, which he deeply regretted, and prayed for wisdom for the President and the House of Representatives, and that no State should be humiliated by the grounding of arms in the halls

He commenced his discourse, saying it would take a very skillul photographer to picture Samson as he really was. The most facile words are not supple enough to describe him. He was a giant and a child, the conqueror and the deleated; able to snap a lion's jaw and get captured by the sigh of a maiden. He was ruler and a slave, a commingling of virtues and vices, the sublime and the ridiculous; sharp enough to make good riddle and yet weak enough to be caught in the most superficial stratagem: nonest enough to settle his debt, and yet

honest enough to settle his debt, and yet outrageously robbing somebody else to get the material to pay it; a miracle and a scoffing, a crown of glory and a burning shame. The speaker then arew an ideal picture of Samson as he stood before he was sho. I and deprived of his strength by Dehiah. He continued, saying, it seems to me that it is high time that PULPIT AND PLATFORM AND PRINTING PRESS sceak out against the impurities of modern society. Fastidiousness and prudery say, "Better not speak; you will rouse up adverse criticism; you make worse what you won't make better; better deal in gittering generalities; the subject is too delicate for polite ears." But there comes a voice from heaven overpowering the mineting sentimentalizes of the day, saying, "Cry aloud, spare not! list thy voice like a tumpet and show my people their transgressions and the house of Jacob their sins." So that, turning away from the advice of men, I take the counsel of God, and this day arraign, expose and denounce the impurities of modern society. The trouble is that when people write or speak upon this theme they are as to cover it up with a course of belles lettres, so that they make the crime at ractive, instead of making it horrible and repulsive. Lord Syron, in "Childe Haroid," adorns a tractive, instead of making it horrible and repulsive. Lord Byron, in "Childle Harold," adorns this crime until it sinies like a May queen. Michelet, the great French writer, covers it up with passionaty rhetoric until it flames like the rising sun. Before I get through you will find to-day that I am not making that mistake, for, if God helps me, instead of making that make it as loatisone as a smallpox hospital. There are to-day influences abroad which, it unresisted by the pulpit and the printing frees, will turn New York and Brooklyn into a Sodom and Gomorran fit only for the storm of dire and brimstone. You who are seated in your Christian homes, compassed by moral and religious restraints, do not realize the gulf of iniquity that bounds you on the north and the south, and the east and the west; but I shall this day open the door of ghastiliness and horror and compelyon to see and compel you to listen until, God helping, you shall be startled and aroused, throwing out one hand for help and the other for battle. While I speak this moment there are tens of thousands of men and women going over the awful plunge of an impure life. I call upon you to marshal in delence of your homes, four Church and your nation. There is a banqueting hall that you have never heard described. Its roof is fretted with fire, its floor is tessellated with fire, its chalitees are chased with fire, its song is a song of fire. It a walls are buttressee of fire. It is the banqueting hall of

chased with fire, its song is a song of fire, its walls are buttresses of fire. It is the banqueting hall of

A LIBERTINE'S AND ADULTERESS' PERDITION.
Solomon reiers to it was he says. "Her guests are in the depths of hell." Pauperism is the cause of a great deal of the uncleanness and crime. There are a great multitude of people in our midst who have to choose between the almshouse and crime. There are women who can get no sewing and no kind of work to do. What about them? Thousands of them have been fighting the battle for bread five, ten and bitten years. They sold the plane, they sold the pictures, they sold the ilbrary, they sold the carpet, they sold the chairs, they sold the bed, they sold the wardrooe; there is one thing to sell, and that is their immortal nature. At that crisis infamous solicitation is made, and they go down by the ten thousand. With one awful ming they throw away their needle, and their soul. Beside this there are in this cluster of cities—I mean New York. Jersey City and Brooklyn—there are 600,000 people jammed together in tenement houses, with no opportunity for seciusion or decency, and do you wonder that so many of them thouses, with no opportunity for seciusion or decency, and do you wonder that so many of them surgit the covenant of their God? Forty and fifty families sometimes crowded together under one roof. One hundred and seventy thousand families living in 27,000 houses. This tenement house outrage is more terrible than suything to be found in all Christendom, putting out of sight almost the London stories of St. Glies and Souls of men and women and little children. Do all you can for the poor. Keep them from being crowded off into sin. Saufi not up the doca in derision that anybody should surrender to such temptations. There are sitting before me to day 500 people in furs and diamonds, who, under the same pressure would have gone overboard. If, O man! O woman! you have not done as much temptations. There are fitting before me hadly as they, it is because you have not done

bady as they, it is-because you have not been as much tempted.

CORRUPT LITERATURE.

There are hundreds of thousands of shocts in the shape of novelette literature going abroad, every plot turning on libertinism and full of salacious suggestions. Much of the printing press of this country reeks with pollution. The child that comes to fitteen or sixteen years of age now in these cities has read more bad books and seen more bad pictures than your grandmother and grandfather read or saw up to the time they put on spectacles. There was one citizen in Brookiyn who made \$400,000 by publishing obscene books, and when he was seized by governmental authority there were found \$30,000 worth of stock on hand. That man is dead, and gone to perdition, but his wife has his money, and now moves, I am told, in respectable circles. Let it be here told that of the four men who originally published all the deprayed books and newspapers and pictures in this country, three of them lived in Brooklyn. Two of them are dead, I wish they all were. There was one house under the control of a man who was a member of the church, and that house did nothing but make bad books, circulars and pictures. When the authorities seized upon the place they found six tons of stereotyped plates

[CONTINUED ON NINTH PAGE.]